



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. IX.

### BURMAN MISSION.

We have heretofore given some account of the Burman war, and the remarkable deliverance of the Missionaries at Rangoon. The Columbian Star contains the journal of Mr. Wade from which we make the following extracts:—

#### *Extracts from a journal written at Rangoon.*

Jan. 19, 1824.—Having heard that the Burman governor at the frontiers, near Chittagong, had offered some apologies for the encroachments of his people upon the English possessions in that place, and that the Supreme Government had consequently withdrawn their troops, we concluded there was very little prospect of war; but to-day we have received intelligence by a boat directly from Ava, that the king has raised an army of 20,000 men, and that they marched several days since to Chittagong. Also the report was confirmed, that his Burman Majesty was very much enraged at the communications lately received from the Government of Bengal. If these things are so, war will doubtless succeed. How eventful to this mission is the present period!

22d.—Received a line from Mr. Judson, which states that the king's army is now on its way down the river. The number of men he does not know, or what is the place of their destination.—All the blacksmiths in town are employed by government, in repairing old guns, and other weapons of war.—Fortifications are also undergoing repair. Every thing at present seems to predict war. Who shall preserve us in the day of the calamity which threatens us! Thou, O Lord, art the refuge to which we flee. Under the shadow of thy wings there is safety. Can it be that God has brought us to this place, under the peculiar direction of his providence for no other reason, than that he might destroy us? Surely he is a God who hideth himself; but we will wait patiently until we see what he will do. I know that he will ordain peace for his children.

24th.—The prospects of war increase daily.—An order has arrived from the king to suffer no English vessel, or English gentleman, to leave this port. This is no more than we had reason to expect; but it seems to say, this is the beginning of sorrows. In case of war, our only hope of life is, "The Lord God omnipotent reigneth. Even the heart of kings is in his hands."

28th.—Of late, the fermentation of public affairs has gradually abated. The preparations for war which had been commenced are left unfinished. Letters have been received by government, said to be official, stating, that all misunderstanding be-

tween the Burman and Bengal governments is amicably settled.

May 10.—A few weeks since, a small brig arrived from Bengal: but she afforded us no information with regard to the state of public affairs. She brought letters; but the commander, from mercenary, or other motives, suffered them not to come to the knowledge, either of Burmans or Europeans. Yesterday all was quiet, and seemed likely to remain so. To-day, all is bustle and confusion.—Doubt, anxiety, and fear, are visible in almost every countenance. The reason of all this change is, there is a report, that there are about 30 ships arrived at the mouth of Rangoon river; and the Burmans naturally infer, if this report be true, they come with no peaceable intentions. The Europeans had consecrated the day to pleasure, and were to dine in the garden of Mr. Lansago. They were just seated at table, and began to apply themselves to a dish of soup, when about fifty armed men, deputed by the Yawhoon (at this time viceroy) approached, who without much ceremony put an end to the merriment of the party, by announcing the orders of the Yawhoon, viz. to seize and imprison every person who was accustomed to wear a hat. Information of the whole was soon brought to the mission-house. We immediately sent servants into the town to learn more particularly what had been done. They confirmed all that we had heard. We were not, however, molested for several hours, which led us to infer, they designed to make a distinction between us and the other foreigners, on account of our being Americans, sustaining only the character of teachers of religion. But these hopes were without good foundation.—It was in vain to look for respect to our religious character, in those who were destitute even of the common feelings of humanity. Mr. Hough and myself were accustomed to wear hats, and were therefore included in the royal order. One of the king's linguists was sent to call us; we expostulated, asked why we were called, seeing we were teachers of religion, and had never intermeddled with political affairs, &c. He said it was their custom in similar cases to examine all foreigners. We were called only for the sake of formality; no evil was intended against us, nor should we be detained more than two or three hours. But we had forebodings of a severer fate; we parted with our families, under the apprehension of meeting them no more in this world. The prison was a large brick building, consisting of four apartments, one of which was open in front like a verandah; in this we found the Europeans previously mentioned, surrounded by several thousand Burmans, regaling themselves with wine, seemingly indiffer-

ent to the fate, awful as it was, which threatened them. Mr. H. spoke to the Tykeso concerning himself and me, alleging that we were Americans, and teachers of religion, and that we had done nothing worthy of bonds. He said that it was not in his power to release us, though he was well aware of the truth of Mr. H's assertions; but promised to represent us to the Yawhoon, on whose will depended life and death. In the mean time, a blacksmith entered the prison walls, loaded with chains, hammers, &c. His appearance seemed to foretel our approaching fate. We saw our companions in affliction led forward one after another to the anvil, and from thence to the door of the inner apartment, where they were thrust into close confinement. We were allowed to remain unmolested, until the pleasure of the Yawhoon concerning us should be more fully expressed. All around us was hurry and confusion, and every possible preparation was making for the expected attack. The guns were drawn to the battery, muskets collected and examined, together with spears, large knives, ammunition, &c. which were piled together around the spot where we lay. In the course of the evening, we heard the Burmans had seized an unfortunate European, who had been sent from the general with messages to the governor of Rangoon. We could not learn his fate, but he was in all probability sent to Ava. While we were waiting to hear the decision of the Yawhoon concerning us, we received a note, from Mrs. H. and Mrs. W. requesting to know whether there was any hope of our release. We gave them some encouragement, though we felt but little in our own minds. At length a Burman came in, who after casting a scowling glance towards us, asked who we were? "The American teachers," answered a by-stander. "Put them with the other prisoners," replied he; which was no sooner said than done. Still, however, we were not put in irons, and therefore yet cherished the fond hope of release. But our prospects were constantly becoming darker. Our legs were bound together, with ropes, and eight or ten Burmans, armed with spears, battle-axes, &c. were placed over us as a guard. An hour or two afterwards, the blacksmith came in a second time, bringing a rough heavy chain. It consisted of three links, each about four inches in length; and pounded together so close as to completely prevent its bending any more than a straight bar of iron. The parts designed to go round the ancles were bars of iron about two thirds of an inch thick, partially rounded, and bent together so as just to admit the ancle. This was designed for Mr. H. and myself. He was first seated, his leg laid upon a block, the ring placed upon the ancle, and then pounded down close with heavy blows. The other ring was put upon my ancle in the same manner. Our situation afforded no convenience for lying down; and of course allowed us no sleep, or even rest.—In the course of the night, the keys of our rooms, trunks, &c. were demanded, from which we naturally inferred an intention to pillage our houses. They also inquired very particularly, if we had any muskets or spears, and how many? We did not fear the loss of property, but trembled at the idea of Mrs. W. and H. being exposed to the brutal insults and cruelties of unprincipled robbers. Mrs. W. and H. like ourselves were unable to get any rest, though they were not particularly molested

by the Burmans. Moun-shaw-ba, one of the native Christians, spent the night with them, and very much encouraged them by his prayers and pious conversation. None of the other Burman Christians staid by them.

11th. The night was long and tiresome, but at length morning arrived, Mrs. W. and H. sent us breakfast by the servants, accompanied by a note, requesting to know the very worst of our circumstances. There was but one hope left; it was that of addressing a petition to Mr. Sarkies, an officer of considerable rank and influence among the Burmans, but a foreigner; this therefore we advised them to do. To this petition Mr. Sarkies answered, that he had already done all that lay in his power in our behalf; but so far from being able to give us any assistance, he expected every moment to share a like fate. The fleet very early in the morning had got under weigh, and was rapidly advancing upon the town. About three or four thousand armed Burmans were collected together in front of the town, along the shore, to repel any attack which might be made by the approaching enemy. The women and children, as if foreseeing the events of the day, left the town, and fled to the jungles, carrying with them as large a portion of their little property as they were able. When it was announced that the fleet was within a few miles of the town, two other Englishmen chained together, with a Greek and an Armenian chained in the same manner, were added to our miserable number. Our guard was considerably strengthened, and enjoined strictly to keep us close: all communication with our servants, and things without, was cut off. One faithful old servant, belonging to captain Tench, seized an opportunity, when our door was partly opened, of slipping into the room unperceived.—Seeing the situation of his master, and of us all, he wept like a child; and not only wept, but taking a large turban from his head, and tearing it into strips, bound them round our ancles, to prevent our chains from galling; which we afterwards found of essential service to us. Shortly after, orders from the Yawhoon were communicated to our guard, through the gates of the prison, viz. that the instant the shipping should open a fire upon the town, they were to massacre all the prisoners without hesitation. This blasted all our hopes. The guards immediately began sharpening their instruments of death with bricks, and brandishing them about our heads, to show with how much dexterity and pleasure they would execute their fatal orders. Upon the place which they intended for the scene of butchery, a large quantity of sand was spread to receive the blood. Among the prisoners reigned the gloom and silence of death—the vast ocean of eternity seemed but a step before us. Mr. H. and myself threw ourselves down upon a mattress, expecting never to rise again, and calmly waited to hear the first gun that should be fired upon the town, as the signal for our certain death. In the mean time, an account of our real situation, which we had used various means to conceal, reached the ears of Mrs. W. and H.—Their feelings can be better conceived than expressed. Who can tell with what agony of soul they listened to hear the first gun, the messenger which would relate a tale, more sad and awful than death itself could relate. At length the fleet arrived, and the attack commenced. The first ball

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thrown into the town came with a tremendous noise directly over our heads. Our guards, filled with consternation and amazement, seemingly unable to execute their murderous orders, slunk away into one corner of the prison, where they remained perfectly quiet, until a broadside from the Liffey, which made the prison shake and tremble to its very foundation, so effectually frightened them, that like children, they cried out through fear, and openly declared their intention of breaking open the door. We used every argument to prevent their doing so, fearing, if the Burmans should find us deserted by the guard, they might be induced to despatch us at once, to prevent our making an escape. But they felt the force of no arguments, saying, "The building will certainly be down upon us: we must go." They soon found means to break open the door: which being done, they all went out, but took the precaution to secure the door again, by fastening it with rattans upon the outside.

We were now left alone. About this time the firing ceased upon both sides; and we began to cherish the fond hope of deliverance, inferring from the circumstance just named, that the Burmans had either surrendered or fled, and that the English troops were already landing, who would shortly appear to deliver us from our dangerous situation. Mrs. W. and H. heard the firing commence, under the impression, that at that moment the merciless Burmans were imbruing their hands in our blood. They also had much reason to fear, that a few moments more would bring them to the same fate. Moung-shwa-ba still remained with them, declaring that he would do all in his power to protect them and our property; which he did, even at the risk of his own life. He told them plainly, that the Burmans would come in search of them, it being an invariable custom among them, when they put a man to death under our circumstances, to sacrifice also his wife, children, and all his relations, even to the sixth generation. Finding, therefore, that they could not remain in the house with the least prospect of escape, they secreted their most valuable articles of furniture, and having taken a few clothes, a pillow, and a Bible, sought refuge within the walls of a Portuguese church, a little distance off. They begged the priest to open the doors of the church to them; but the holy father would not suffer a place so sacred to be polluted by the unhallowed feet of heretics. He drove them from the church, from his own house, and even out of his verandah. They then conceived the project of disguising themselves, as they were obliged to go out into the streets, which were completely filled with Burmans. For this purpose they obtained clothes of the servants who attended them, which they put on over their own, dressing their heads in Burman style, and, lastly, blacked their hands and faces. In this disguise they mixed with the multitude, and passed along undiscovered, while they frequently heard Burmans inquiring for the teacher's wives, which kept them in constant fear, lest they should be known. After going some distance, they came to the house of a Portuguese woman, into which they entered, and begged protection; but the unfeeling wretch refused them, saying, if she gave them protection, she should endanger her own life. But being entirely exhausted with fatigue and distress of mind, they threw themselves

down upon a mat, feeling that they were unable to go any further. Here, therefore, we shall leave them for the present, and return to the prison, where all had remained quiet about the space of half an hour; but in a moment the whole scene changed. About fifty armed Burmans came rushing into the prison like madmen. We were instantly seized, dragged out of the prison, our clothes torn from our bodies, and our arms drawn behind us with cord, so tight that it was impossible to move them. I thought mine would have been cut entirely to the bone; indeed, we were treated just as they would treat criminals, whom they were about to lead to the place of execution. We were now put in front of several armed men, whose duty it was to goad us along with the points of their spears; others had hold of the cord which bound our arms; they would pull us first this way, then that, so that it was impossible for us to determine in what direction they would have us go. Sometimes we were impelled forward; then drawn backwards, and again our legs were so entangled with the chains as to quite throw us down: in short, they seemed to study methods of torturing us; but complaints were quite useless.

After making an exhibition of us through almost every street in the town, we were at length brought to the Yongdau, or place where all causes are tried, and sentences past; it was the seat of judgment, but not the seat of justice. Here sat the dispenser of life and death; surrounded by other officers of the town. He ordered us to be placed before him in a kneeling posture, with our faces to the ground, to which we submitted in the most respectful manner. On one side of us was a noisy rabble, crying out altogether, "That dau, that dau," that is, let them be put to death, let them be put to death. Between us and the Yawhoon were two linguists, kneeling, and with tears begging for mercy for us. The cries of the multitude prevailed. The executioner, who stood on one side with a large knife in his hand, waiting the decision, was ordered to proceed; but just as he was lifting the knife to strike off the head of the prisoner nearest to him, Mr. H. begged permission to make a proposal to the Yawhoon, who having beckoned to the executioner to desist a little, demanded what he had to say. The proposal was, that one or two of the prisoners should be sent on board the shipping, in which case he would at least promise that the firing upon the town should cease directly. But said the Yawhoon, "Are you sure of this; will you positively engage to make peace?" At this moment a broadside from the Liffey occasioned great alarm. The Yawhoon and other officers instantly dispersing, sought refuge under the bank of a neighboring tank. We were now permitted once more to stand upon our feet, which but a moment ago we never expected to do again. The firing increased, and the multitude began to flee with great precipitancy. Though our ankles were already miserably galled with our chains, the cords on our arms intolerably painful, and destitute of any clothes except pantaloons, urged along with spears, we were obliged to keep pace with those whom fear impelled with hasty step. Having passed through the gate of the town, they kept close under the walls to prevent being cut down by the cannon balls, which were falling in every direction around us: at length they bent their course towards the place of public execution,

whither we supposed they intended to carry us.—We passed directly by the Portuguese woman's house, where Mrs. W. and H. had but a few moments before turned in to ask protection. They saw us as we passed. They knew they were driving us towards the place of execution, and said to each other, "That is the last time we shall ever behold our husbands." They thought till now we were already dead; it was therefore a little relief to know we were still living. Their first impression, as they have since told me, was to follow us, and share our fate; but a moment's reflection convinced them of the impropriety of such a step: it would make the parting intolerable, both to them and us, to be murdered before their eyes. Fortunately for us, we did not know that they saw us, until all was over.

We soon after found that they did not design to carry us to the place of execution: for having passed by this spot they proceeded in the direction of the Great Pagoda. Looking behind, we saw the Yawhoon and his officers following us upon horseback. When they had overtaken us, they alighted, and having seated themselves in a Zayat, ordered us to be placed before them a second time, but not in so degrading a posture as before; indeed their whole treatment of us seemed a little more mild. Our arms were untied, a little water was offered us to drink, also a few plantains and cheroots. After a few moments consultation upon the proposal made by Mr. H. it was assented to, and his chains were taken off: he asked to have me sent with him, but this was refused.—Mr. H. being gone, the remaining prisoners were committed to the charge of an inferior officer, with strict orders, that if Mr. H. did not succeed, to put us to death; which also was the substance of the message sent by the Yawhoon to the General by Mr. H. on whose success now hung all our hopes of life. The officer directed, that we should be deposited in a building standing upon the base of the Great Pagoda, and be treated hospitably until Mr. H.'s return. Four of our number, being quite exhausted with fatigue and pain, occasioned by the galling of their chains, were unable to go any farther, which the officer perceiving, he allowed them to remain in a building at the foot of the Pagoda. The place in which we were now to be confined was a strong brick building consisting of four apartments. The first of these was occupied by large images. The second was a kind of hall, and behind this were two small dungeons, or dark gloomy apartments, apparently designed as repositories for treasure. We were first confined in the second of these apartments, but shortly after in one of the dungeons just mentioned. We found the place filled with Burman goods of almost every description; there were no windows, or any thing else comfortable, and they gave us nothing to eat or drink. Mr. H. in his way to the shipping, met a company of troops which had just landed: he communicated his business to one of the officers, and related where and under what circumstances he had left us. They proceeded forward in search of us; but before they reached the spot we had been removed, as before related; and the Yawhoon with his attendants, being informed that a company of troops was advancing upon him, fled to the jungles. The same detachment having received some information from Mr. H. of Mrs. H. and W. also made search for them. But they

having been driven out of the house of the Portuguese woman, as stated above, had at length taken refuge in a small bamboo house, together with a number of other females, wives of foreigners, whose husbands were also prisoners. This place merely hid them from the eyes of the passing multitude, though they were in most imminent danger from cannon balls, which were every moment falling around them: and even here they were sought by the Burmans; but a young man who stood at the door, told the inquirers that the wives of the teachers were not there, and that he knew nothing of them. Here they remained in a state of great anxiety and danger, till at length they heard the sound of the bugle: assured by this that English troops must be near, they threw aside their Burman costume, and ran out to meet them; their hands and faces still black, and their whole appearance that of persons in great distress. Their first words to the kind officer\* who took them under his protection, were, "Our husbands, our husbands!" "Where are your husbands?" said the officer. They could only answer, that but a little while ago they saw us led by in chains, and almost naked, towards the place of execution. He immediately despatched two or three of his men to the spot to see if our bodies could be found, not doubting but we had been put to death: they returned without intelligence. Mrs. W. and H. were then conducted into town, (it being unsafe to spend the night at the mission-house) and placed under the protection of Mr. Sarkies, whose family was very kind, and used every possible exertion to accommodate and console them. Mr. H. delivered his message from the Yawhoon to Sir Archibald Campbell, who said in answer, "If the Burmans shed one drop of white blood, we will lay the whole country in ruins, and give no quarters." He returned to the place where he had left the Yawhoon, for the purpose of delivering the General's answer; but not finding him, he proceeded as far as the Great Pagoda, where he found many Burmans, of whom he inquired after the Yawhoon, and also for the prisoners; but being unable to gain any information of either, he returned back to town, where he found Mrs. H. and W. safely protected. It is very remarkable that he performed this excursion without being molested by a single Burman. It was now near 8 o'clock, and the firing from the shipping still continuing, gave us reason to apprehend, that Mr. H. had done little good by his message to the General. We, however, remained as quiet as possible, which was now our only hope of safety. Exhausted by hunger, and the fatigues of the day, we laid our naked bodies upon the ground, in hopes of gaining a little rest; but our situation was too uncomfortable to admit of sleep. Several times during the night our fears were greatly excited by the Burmans; for there were several hundreds around us; and it was almost impossible to stir, without making a noise with our chains loud enough to be heard at a considerable distance.

12th.—Very early in the morning, a party of Burmans came, evidently with the design of putting us to death, or carrying us with them into the jungle, which to me seemed more terrible than death. Having entered that part of the building in which they had probably seen us deposited on the preceding evening, and not finding us, they fell into a great rage, if we might judge from their

\* Major Sale.

language. This room being contiguous to the place where we were, and the door not shutting perfectly tight, they came to examine it, but finding it locked, were about to burst it open, when some person from the outside cried that the English were coming, by which they were alarmed, and fled with great precipitancy. But a moment before we said to ourselves, it is all over with us; death, or something worse, seemed inevitable; but now the most sanguine hopes succeeded to fear. All the Burmans had fled, and the English troops were near; we even heard some of their voices distinctly; but were very soon again plunged from the pinnacle of hope into the depths of despair. The English troops passed by, and the Burmans again took possession of the Pagoda; and we frequently heard them in the adjoining room; thus 'hope and fear alternate swayed our breast.' At length the moment of deliverance came. Another party of troops, headed by Sir Archibald himself, advanced: the Burmans, seeing them at some distance, fired two guns, which they had planted upon the Pagoda, (which was the first intimation we had of their approach.) These guns were no sooner discharged, than all the Burmans took to their heels as fast as possible; and about ten minutes after, we had the opportunity and unspeakable pleasure of discovering to the troops the place of our confinement. It was Gen. Campbell, I believe, who burst open our door. We crawled out of our dungeon naked, dirty and almost suffocated. The General welcomed us to his protection, and ordered our chains immediately to be taken off; but they were so large and stiff, that all attempts were quite ineffectual: so that we were obliged to walk two miles into the town, still in irons. Clothes, victuals, &c. were immediately given us. The prisoners who had been confined at the foot of the Pagoda, had been released, and returned to town early in the morning. Mrs. W. was informed that I was among the number; but how great the disappointment, when she learned, that instead of being released, no information could be given concerning me, or those with me; all that they knew was, they had been separated from us the night before; and indeed Mrs. W. had no intelligence of me until I returned to the mission-house. I need not attempt to describe the feelings produced by meeting again, after we had passed through so many and so great dangers; but at length we found ourselves again all together, well, and beyond the power of barbarous and unmerciful Burmans. For my own part, I was rendered almost delirious by so sudden a transition from the deepest distress to the highest pitch of joy.—In reflecting upon those scenes of danger through which we all passed, and the narrow escapes which were afforded, when hope seemed entirely gone, I cannot help thinking, that our deliverance was almost miraculous. More than once, the danger which threatened us was so near, that I could only say, 'Lord, save now, or we perish.' God was my only hope, and this hope did not fail me, even in the greatest extremity. There was a secret confidence that God would, after all, in some way or other, effect our deliverance, though every thing passing before us militated against such a hope. O how invaluable is the hope of the Gospel, which, like an anchor to the soul, sure and steadfast, enters into that which is within the veil! And, standing upon the very border of eternity, as

we viewed ourselves, how insignificant appeared all the objects which so much attract us in this world; how vast the concerns of a never ending eternity; and how invaluable a well-grounded hope in the merits of Him, whose name is the only one given under heaven and among men whereby we must be saved.

FROM THE RECORDER AND TELEGRAPH.

### THE WESTERN CHURCHES.

*"There stood a man of Macedonia, and prayed him saying, Come over into Macedonia and help us."*

It is not my purpose, Messrs. Editors, to write a Sermon; but having frequently noticed in your columns communications respecting our western churches, and believing that you feel a deep interest in these waste places of Zion. I am induced to offer some remarks on the subject;—the more so, as this land of moral darkness is the home of my childhood; in the midst of it much of my life has been spent, and "there my friends and kindred dwell."

The great deficiency of ministers in the whole western section of our country, has been so often stated in your columns, that I shall not detain your readers with remarks on this point. This deficiency has been lamented in the annual reports of Education and Missionary Societies; it has been proclaimed in the journals and letters of travelers; it has been borne upon every breeze which has wafted back to their brethren in New England the appeals of the few scattered and feeble watchmen who stand upon the walls of Zion there.

I will only say that this deficiency is constantly increasing, every year adds to the number of churches without pastors, and villages without preachers. I do not mean that the number of ministers is decreasing, for this is not true; but that the rate of increase is less, than the increasing demand for them. Churches and congregations which are able and willing to support ministers, rise up faster than they can be supplied, and wide fields of labour for the domestic missionary, whiten annually for the harvest, where there is no one to thrust in the sickle, or gather the sheaves.

I use the term *minister* in the *New England* sense, to denote one who has at least a good English education, and has paid some attention to systematick theology. Though I am far from saying that those who have not these qualifications, (and of such we have not a few) never do any good; I may safely say that they cannot with the common smiles of Providence, do ALL, nor any considerable part, of the good, which intelligent and educated men, actuated by their zeal, would accomplish.

One fact on this subject, in connexion with the multitude already before your readers, may serve to show the present state of these churches. In the State of Missouri containing a population of 100,000, there are only 6 Presbyterian\* ministers, two of whom expect to leave, this spring. A clergyman who has been several years there, in an earnest entreaty to some of our theological students to turn their attention towards "these goings down of the sun," remarks, that though repeated-

\* There are no Congregational Ministers in the State.

ly urged to settle as a pastor, the number of destitute churches was so great, that he thought it his duty to divide his labours among them, with the hope that they might be kept alive till help could be obtained.

But it is not merely in preaching the gospel, that this lamentable deficiency exists,—the standard and moral feeling and acting is proportionably low. The Sabbath, so solemn and peaceful in the towns of New England, is in many of our western villages a day of visiting, and of riotous amusement. Instead of the monitory bell, assembling the people in the house of God, the report of the huntsman's rifle is heard, or the sound of the forester's axe, or the din of the mechanick's hammer, as, reckless alike of the laws of God and man, they pursue their sports or their labours on this holy day.

Profaneness, so far from being stamped with that ignominy which brands it in New England, may be heard in open day in the public streets, from men who sit on the bench of justice and in the halls of legislation: men who, tho' filling the highest offices and sworn to observe and execute the laws of the land, give the whole weight of their example to corrupt the moral feelings of the populace on this subject; nor is any of the corrupting influence of their example lost upon the lower classes in the community. I might go on to speak of the alarming prevalence and shameless publicity of intemperance, gambling and their concomitant vices, in many places; but I shall turn from this dark and painful picture with but one additional remark.

Deism and infidelity, instead of covering themselves with the meek plausible robes of a nominal Christianity, or lurking in secret places among the despised in society, stalk abroad in all their native deformity, and in not a few cases find their advocates among the judges, the lawyers, and the physicians of the land.

I was a few months in a flourishing village at the west, where, during a revival of religion, a systematick *opposition* was organized. Members of the bar and others, holding respectable stations in society, attended the evening meetings for the express purpose of making speeches in defence of Universal salvation, and to counteract as far as possible the influence of the minister. Others went round from house to house, after those who were visiting the anxious, to ridicule the revival and efface serious impressions from the minds of those who were inquiring the way to heaven.

The artful objections of Hume and Priestly, and the more blasphemous ribaldry of Belsham and Paine, were brought forward in public as *original remarks*, because they knew that the minister had too little information on these subjects, to detect the imposition, or expose their sophistry.

The influence on the rising generation, of such a state of feeling among those who stand high in the estimation of the populace, can be easily imagined: and I have only to ask in conclusion, that Christian parents, whose children are to become, many of them, inhabitants of these fertile regions, will fix their thoughts upon this influence.

The evil, to be remedied, must be understood and felt; FELT not only by those who experience its baneful influence, but by those who have the

means of removing it;—FELT, not with the feeble, fluctuating emotion which a partial or hasty glance at the subject produces, but with that strong, constant, soul-exciting solicitude, which fathers ought to feel, to banish a moral pestilence from the land where their children, and children's children will reside. A. W. T.

FROM THE RECORDER AND TELEGRAPH.

THE PROPOSED UNION OF THE  
AMERICAN TRACT SOCIETY AT BOSTON,  
WITH THE  
AMERICAN TRACT SOCIETY AT NEW-YORK.

*Messrs. Editors*,—Among the *Signs of the Times* which call for gratitude from every pious heart, is the prosperity of the cause of Religious Tracts in our country. Within a year now past, there have probably been *four times* as many Tracts published in the United States, as in the year ending May 1822. Millions of our countrymen being destitute, and the number of Preachers of the gospel being so inadequate to supply them, Providence seems to have introduced the Tract System, as one by which some knowledge of a Saviour may without delay, and at a small expense, be conveyed to every family.

In this cause, as in every other, good men wish to see, so far as it can be attained, *united and systematic effort*. The co-operation of the friends of religion in New England with those in New-York and other parts of the Union, must therefore be hailed as an event in itself very desirable, and one that calls for the devout supplications of the people of God.

In order to estimate fully the advantages of that method of co-operation which has been proposed, it is necessary to become familiar with the terms of it, and to contemplate them, as far as possible, in their ultimate bearings. Were it proposed to take up the American Tract Society now located at Boston or Andover, and remove it entirely to New-York, the expediency of the measure might perhaps be seriously questioned. It would be transferring it from the immediate watch and management of those who have been its tried friends and patrons, and have long regarded its interests and directed its concerns.

But if it should meet the views of friends in New-York to print the same Tracts for the extensive circulation of which the funds of the American Society at Boston have been given, and of which its Depositories and Auxiliaries are obtaining their constant and regular supplies—and if the Publishing Committees of the two Societies should so far unite their efforts, that all the Tracts published by the Society at New-York should meet the approbation of both Societies—and if the Society at New-York, by being furnished with a house, a printing apparatus, and other accommodations, should be able to publish Tracts in great quantities, and at a cheap rate, and to convert the profits of the printing, &c. into the treasury,—to enable it to print more Tracts—then the Society at Boston, might probably receive its Tracts from New-York, or in other words *employ the New-York Society to do its printing*, with great advantage to the interests of the church.

And such, in its general outlines, I understand the proposed plan of union to be.

1. By such a method of co-operation, a great part of the whole Christian community may be expected to become *united* in circulating far and wide the same Tracts; and if none are published which do not meet the approbation of both Societies, we may hope that the Tracts circulated will be truly pious, evangelical and excellent.

2. By this means, only one set of *stereotype plates* will be needed for the country; and what is nearly of equal importance, only one set of *Engravings*; and what is perhaps of more importance than both, only one set of *Superintendents* of the whole business of *issuing* Tracts for the United States. Hence there will be a great saving of expense and of labour, and Tracts can be afforded *cheaper*, than the various local Societies can publish them.

3. By concentrating the efforts of the country in one publishing establishment, a *far greater variety* of Tracts may be expected to be issued, and in the various forms calculated to arrest the attention and be useful; such as Children's Books, Broad Sheets, Handbills, Cards, &c. All may be expected to be issued in better style; and the whole system of affecting the minds of men by means of these publications, to be rendered more perfect, than it can be by local and independent institutions.

4. The Tract cause will thus become more known, more interesting, more respected, more beloved, and more useful.

5. By the co-operation of the Society at Boston, in the manner proposed, while the interests of the Tract cause in New England will suffer no loss, those of the Institution at New-York will be much promoted; and the people of New England will be availing themselves of the peculiar local advantages of the city of New-York, for extending the very work in which they have been and are, with so much success, though with far less than could be desired, engaged.

6. By such a co-operation, the business of *circulating* Tracts through the country, will be systematized; different Societies will not be endeavouring to occupy the same ground; more cordiality of feeling will exist among the various Tract Institutions, though it would be strange if, in any circumstances, those labouring to save the souls of men should not love one another; the public mind will not be perplexed by what those who take a mere *secular* view of these concerns, may consider opposing interests; the funds consecrated to the circulation of Tracts will be appropriated more economically; and there will be in this heavenly work more of the harmony and exalted spirit which gave it origin, and which it is to be hoped will ere long perfect it, in the establishment of the Redeemer's kingdom throughout the earth.

H.

## SABBATH SCHOOL INTELLIGENCE.

### INDIA.

Some years ago, the late Divie Bethune, Esq. remitted to India several sums of 30 dollars, from *Sunday School Teachers*, in New-York, with a view of educating heathen children named after individuals in this country. A letter addressed to Mr. B. has lately been received from the Rev. Mr.

Townley, dated "Chinsura, Sept. 16, 1822," which the Editors of the New-York Observer, were requested "to insert in their highly useful paper, as a satisfaction to the liberal donors," it being also "due to the memory of Mr. B. as a voucher that he remitted the money." From the letter we make the following extracts:

"My dear sir,

"Your kind letter of the 28th of March last, was duly forwarded to me by Mr. Keith (in Calcutta,) who received the 120 dollars so generously remitted by the dear Sunday School Teachers and Scholars in your neighbourhood. I cannot but love them for their love to the souls of the poor benighted children of the heathen, and for their ardent attachment to the Great Lover of the souls of men."

Mr. Townley states, that not only the prejudices against female education, but against Christian doctrines, is greatly diminished, and the schools are increasing in numbers and usefulness. This place many of our readers will recollect was once the field of labour of the late Rev. ROBERT MAY, to whose pious and indefatigable labours here, Sunday Schools are greatly indebted. Mr. T. closes his letter thus:

"In the name of the poor heathen, for whose souls you have cared, I desire to implore blessings upon the dear Teachers and Scholars and upon yourself."

### NEW-YORK FEMALE UNION.

On the 20th of April, the "New-York Female Union Society for the promotion of Sabbath Schools" celebrated their ninth anniversary. We have been favoured with an abstract of their interesting report: which we are sure will be read with interest. This has been one of the most useful Unions in the United States, and we are happy to observe that the managers are pursuing their labors with their accustomed zeal.

At no preceding period of this society have the committee, and all engaged in its labors, had louder calls to renewed diligence, or greater encouragement to perseverance in their arduous duties. To some, "waters of a full cup have been wrung out," and they are made to experience that through "much tribulation they must enter the kingdom;" faithful pastors have been removed from their flocks, and early and unwearied patrons of Sabbath Schools have "ceased from their labors," and have gone to give in their account.— Loud, indeed, are the calls of Providence to us who remain, to "work while it is day, seeing the night cometh when no man can work," that we also may be among the "wise servants, whom when our Lord cometh he shall find so doing."

While on the one hand, we have been called to "mourn departed friends;" on the other, we are made to rejoice that the blessing of God has in an eminent degree accompanied the instructions given in our Sabbath schools. During the past year thirty-seven teachers and eleven scholars have through grace been enabled to lay hold on the hope set before them in the gospel, and over the symbols of his broken body and shed blood, have sworn allegiance to their Lord and Saviour Jesus Christ.

Numerous are the interesting facts detailed in

the reports of the superintendents, which, did time permit, would gladden the hearts of our fellow travellers to Zion. A few must suffice in this abstract, but all will be printed in the Society's general report. After mentioning the removal by death of their pastor, the Rev. Dr. Romeyn, the report of No. 3 adds, "While our hearts are still bleeding from this afflictive dispensation, we would listen to his voice, which speaks to us from the tomb, 'Be ye also ready,' and 'whatsoever your hand findeth to do, do it with all your might.'—We feel that we have deserved this chastisement, but we indulge the hope that it has not been altogether in vain. One of our teachers has been enabled through grace to acknowledge Jesus as her Saviour, and entertains the precious hope of salvation through his blood. The minds of the other teachers have been solemnized, and they are evidently more engaged in this labor of love."

"Two of our scholars," says the report of No. 4, "have left us for Hayti. On presenting one of them with a Bible and some tracts, she requested the superintendent to give her a certificate of her character, remarking that it might be of great value to her on her arrival, as she intended, should her life be spared, to open a school for those who are still in ignorance. May the Lord protect her, and make her instrumental of doing much good."

From the report of No. 9, we have the following interesting fact: "One of our scholars we have reason to believe has lately been transplanted into the Paradise above. She was a young coloured woman, as notorious for her wickedness, as she was previous to her death for true contrition of heart and faith in the friend of sinners. Her attendance at the school was irregular: she was frequently sought out by her faithful teacher, and after being seriously admonished and warned of her danger, was again restored to the school, until her course of sinning led her beyond our reach. She was condemned to the state prison. While there, although deprived of all the privileges and advantages of the Sabbath school, the instructions which she had there received, and which the power of sin had not been able to efface from her memory, were applied by the spirit of God to her heart: she was thereby convinced of sin, and led as a condemned sinner, in the fullest sense, to the throne of sovereign mercy. Nor did she plead in vain: the Lord answered by his Holy Spirit to the joy of her soul, 'Daughter, be of good cheer, thy sins are forgiven thee.' She was dismissed from the prison in a deep decline. Immediately on regaining her liberty she sent for her teacher, informed her what the Lord had done for her soul through the instrumentality of her instructions, asked her forgiveness for her inattention, and thanked her most gratefully for all the pains she had taken to rescue her from a course of sin. She died shortly after, but left a pleasing testimony that her soul had entered into rest, although her body suffered 'the wages of sin, which is death.' Three of our scholars who lived to the age of fourscore years and upwards, and are prevented by bodily infirmity from attending school, acknowledge themselves indebted to this institution for the comfort of reading the word of God for themselves on their sick beds, or by their own fire-sides.

The superintendent of No. 14 reports, "We have thirty-five teachers, twenty-nine of whom are the followers of the meek and lowly Jesus.

Seven of these during the past year have come out from the world, and declared themselves on the Lord's side. It is worthy of remark that two of this number have been either scholars or teachers for nine years, and very regular and exemplary in all their deportment." To the above extract we would add, that the writer of this report has held the office of superintendent during the same period of time, a laudable example to her sister teachers.

"Two of the children in No. 20, in the course of last year, have been removed by death. One attended school on the one Sabbath, and before the next she was in eternity. Her death being unexpected, her teachers were deprived of the opportunity of visiting her. The other suffered much during a lingering illness. She was frequently visited by us all, and also by our pastor. The evidence she gave of her union to Christ by a true and living faith, removed every doubt that her peace was made with God, and her death was happy and triumphant. The Sabbath succeeding her death, our number was greater than it had been for some time past. A solemn and impressive address was delivered on the occasion by the Rev. Mr. M'Lean, which we hope produced the desired effect on all present."

In school No. 23, two teachers and four scholars having professed to have experienced a change of heart and faith in the Lord Jesus Christ, have been received into the communion of the church. The coloured woman, of whom particular mention was made in our last annual report, has been removed by death; and we humbly hope by sovereign grace, and the regenerating power of the Holy Spirit was made meet for the inheritance of the saints in light.

A coloured woman, about fifty years of age, who, when she entered the school, could only spell, now reads the Bible well, and has committed several chapters to memory; and, what is more encouraging, she is anxiously inquiring what she shall do to be saved. The weekly prayer meeting of teachers, and the monthly prayer meeting of male and female teachers, have been regularly kept up and well attended. As the beneficial effects of these means are very apparent, the adoption of them by all the schools in the Union is affectionately and respectfully recommended.

A school, attached to the Reformed Dutch Church at Birne above Albany, was organized on the 18th of July last; it is superintended by a lady, who during four years was a faithful teacher in one of our Sabbath schools in this city, and wishing still to co-operate with us, the school is under this union. The number of scholars is 130, who are punctual in their attendance, although many of them live three and four miles from the school: the school consists of boys and girls. One boy, in the short period of three months and a half, committed Brown's Catechism, Watts' Historical, the Shorter Catechism with Scripture Proofs, 1375 Answers to M'Dowell's Questions, besides Scripture texts and hymns.

This Union numbers thirty-eight schools. In these it appears there are three thousand and fifty-two scholars, under the care of 528 teachers, and a visiting committee of 32 ladies; who return their thanks to those societies and individuals who have furnished rooms gratuitously, and to all who have in any way aided this society. During the year

the scholars have committed 125,030 answers to Catechism, 144,685 answers to M'Dowell's questions, 1388 hymns, 26,520 verses of hymns, and 129,181 verses of Scripture.

Thus have we closed the labours of the ninth year of this society, and in reviewing the way in which the Lord has led us, we are ready to exclaim, "He hath led us by a right way, and not one word hath failed of all which he had promised," but "in blessing he has blest us; in multiplying he hath multiplied us," and given us a name and a place among those whom he honours in advancing the kingdom of our Lord and Saviour.

Before closing this report, we would congratulate the friends of Sabbath schools, on the establishment of the "American Sunday School Union." This society now ranks among its auxiliaries, and while we anticipate increased usefulness to result from the united efforts of good men, we consider it a privilege to cast in our mite of usefulness into this treasury of means. May God of his infinite mercy, smile on our united labors, and from this source may streams of blessings flow 'till "the wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose," 'till not an untaught child, or an ignorant adult shall be found in our happy country, but all shall be able, not only to read the Scriptures, but through them to be "made wise unto salvation, through faith which is in Christ Jesus."

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 14, 1825.

### FOREIGN MISSIONS.

Extracts from the joint letter of the Missionaries at Bombay, are published in the *Missionary Herald* of the present month. We give a summary of the intelligence which they contain. During the three first months of the year 1824, the missionaries itinerated considerably; especially in the country to the northward of Bombay, visiting some places, which no missionary had visited before; and distributing, in person and by their agents, books and tracts, to the amount in the whole of about 4000. Soon after the commencement of the year, they published a Report of the state of their schools, and an appeal in their favour to the liberality of Europeans resident in the country. The appeal was eminently successful: the Governor and many of the principal officers of government subscribed liberally. This success enabled them to increase the number of their schools to *thirty four*. By means of the provision which has been recently made in this country for that object, they will be able still further to increase them to *thirty nine*. They were about to introduce into their schools the Lancasterian system, which they consider as admirably adapted to obviate the two principal difficulties in conducting those institutions—the short continuance of the scholars in them; and the irregularity of their attendance while they continue. They are also doing all in their power to raise the standard of qualifications for school teachers, which, as may well be supposed is very low in that benighted land. In pursuance of this design they have determined hereafter to pay the teachers according to the actual progress of their scholars, and not as heretofore, according to their number.

A regard to the general object of the schools has induced them to discontinue the practice of dismissing them on the Lord's day; and to employ them on that day in ex-

ercises of a moral and religious nature. The reasons assigned for this change, are in general, the same which have been deemed conclusive in favour of Sabbath schools in Christian countries. Particularly, the employment which it will give to the best powers of the scholars, who otherwise are either idle, or engaged in practices which go far towards effacing all the good impressions which they have received during the week. They have already numerous festival days belonging to their own superstition: these days they regard as their own, and always spend them in play and idleness. When to these are added the fifty-two Christian Sabbaths, the total loss is about one half of the whole year. So great a loss of time is not agreeable even to heathen parents; and the missionaries think it more consonant to the real design of the Sabbath, to employ the scholars on that day in moral and religious exercise, making them understand that the day is devoted to such exercises, and admits no other species of employment.

The following paragraph gives an account of a failure in an attempt closely connected with the primary object of the mission.

In March last we had the very great satisfaction of establishing a female school under the instruction of *Gunga*, a competent female native. This is the first school of the kind, we believe, established on this side of India. It seemed quite beyond our expectations; and as soon as its establishment was known, two pious ladies most heartily engaged to defray its expense. But "God's ways are in the sea and his footsteps are not known."—About the middle of May last, the epidemic cholera revisited Bombay, and indeed all parts of India, with awful violence and fatality, and among the dying thousands of Bombay, *Gunga*, the school-mistress, was one! The school was broken up at once, as we knew of no one to fill her place. When we consider the obloquy which this native female had to brave, and the fetters she had to break, in order to her engaging in this employment, when we consider that the Hindoo shasters denounce misfortunes, early widowhood, and early death to the female, who dares to *learn* or dares to *teach*; we cannot but consider this as a truly dark and mysterious providence.

They speak of the difficulty of finding competent native instructors for the schools. As it is their aim to make all the teachers scholars to themselves, so it is their wish to employ, as soon as possible, some of the most promising scholars as instructors. This last, however, they have not yet been able to do. They urge also, the sending of two more labourers in addition to Mr. Frost, whose arrival they mention.—Hymns have been printed in the Mahratta language, but, for want of a gamut in that language, they have not been able to apply them extensively to purposes of psalmody. Tracts in a large character, and sheets for the use of the schools, they are obliged to write. A lithographic press brought out by the Scottish missionaries failed of its object, on account of the chemical action of the climate on some of the materials employed in it.—A new fount of types from Bengal is engaged, which will enable them to print the whole New Testament in a uniform edition.

The following is the state of the mission, with respect to books and printing, at the date of the communication, Aug. 26, 1824.

We have finished the translation of the whole of the New-Testament, and a part of our time is em-

ployed in revising and preparing for the press the portions that are required. Since our last, another, and much improved edition of Genesis has issued from the press. The Acts of the Apostles is now in the press, after which we intend to print the whole of the New-Testament. We have also now in the press a Compendium of Geography and Astronomy for the use of our schools. On the 25th of May we received from the British and Foreign Bible Society, through the Bombay Auxiliary Bible Society, 100 reams of paper. This arrived at a time when we had begun to feel much anxiety about a supply. The whole of this paper is, of course, to be appropriated to the printing of the Scriptures only. We are extremely desirous of knowing whether it is your intention, agreeably to an intimation in a former letter, to send us paper and printing-ink from home, or not. It is extremely desirable that some arrangement should be made in regard to this, on which we may depend. About four months ago we received, (on application,) 50 copies of an Arithmetic in Mahratta, published by the Bombay government. These are a valuable accession to our schools. We put one copy into the hands of each teacher, and this supercedes the necessity of our printing any thing of the kind.

The following is an extract from the journal of Mr. Hall.

#### *Labours for a Sabbath.*

Aug. 16, 1824. Yesterday the number of our Sabbath-School boys was rather greater than usual. The first class of each school was put into one of the chapel verandahs, and the whole number of boys amounted to 70.

The portion of Scripture given, the preceding Sabbath, for them to read, and in which they were to prepare to be examined, was the 4th chapter of John. In reading it, and in their examination upon it, and in my expositions of it, more than an hour passed away pleasantly. We have but just introduced this method, and have encouraging hopes of its usefulness. About 5 P. M. the various classes of the schools were assembled in the body of the chapel, which they nearly fill, and were catechised. I then addressed them from John iv, 23 and 24, and concluded with prayer as usual.—The number of adult hearers, not connected with the schools, might be 30 or 40. In the evening preached in English from the same text.

Death and famine prevailed in most parts of India, in August. A partial, but very inadequate relief was afforded by the Government. In their extremity Hindoos and Mahometans had recourse, each to his God. Rain at last came, and all sects prepared to celebrate their annual festivals to the same senseless deities, which they did in the early part of September. On this occasion, the animosity of the different Mahometan sects against one another was prevented from issuing in bloodshed, only by the interference of the government with a military force. So little do they know, and so much do they need, the mild influence of Christian charity.

Mr. Nichols, one of the Missionaries, rested from his labours on the 9th of December 1824. In the prosecution of his work, he had set out to visit the Schools in the Southern Konkan; but before he had proceeded far, he was attacked by a fever which terminated his life in about ten days. During a great part of that time he was speechless and insensible. He was brought back to Bombay on the day of his death. His funeral was attended on the

following day in the Mission Chapel by the Missionaries, several other clergymen, and many of the natives. The Rev. Mr. Tyvie, an English Missionary at Surat, who happened to be present, solemnly addressed the natives on the occasion.

The same work contains extracts from a communication from the Missionaries at the Sandwich Islands, dated September 17, 1824.

#### *Progress of Instruction.*

The edition of hymns in the native language, which we have before mentioned as published here about the beginning of the present year, is eagerly sought, and highly valued by such of the people as can read. We have subsequently published a little work of elementary lessons for learners, which is very acceptable, and of which about 200 copies have been given out at this island, and as many more at the other islands. Probably not less than 1,600 of the natives have been instructed in *reading* and *spelling*, since the year commenced, most of whom might have been instructed in *writing*, also, had they been provided with slates and pencils. Not less than 50 natives, who have learned to read and write, have been employed more or less as school teachers at the different islands.

On the 23d of March last, the nation was called to mourn the death of one of its highest chiefs, Governor Cox, who, we well remember, exerted a kind influence in the council at the time the first missionaries were permitted to settle in the islands, and who has since, at different times, attended to their instructions, and manifested an interest in their object.

The death of Tamoree (not George Tamoree) is noticed. The missionaries represent it as attended with encouraging evidences of genuine conversion.

The following is from the journal of Mr. Bishop.

#### *Comfortless situation of the Sick.*

Dec. 7. This evening I was called to visit the sick couch of one of our pupils, who for some time past has been in a declining state. I found him in great pain, and the paleness and tremor of death were upon him. I administered an anodyne, but with little hopes of effecting any benefit. I could only commend him to the Lord and take my leave. On my return I was led into a train of reflections upon the state of this people in time of sickness. They have little knowledge of the means of cure, when attacked by disease, and consequently are either left to the strength of their constitution for a recovery, or, what is more common, to linger and die. They have no diet for the sick, except their common one of *poe* and *raw fish*, and no couch but the ground to rest upon. The greater part of those who are taken sick, never recover, especially among the children. Surely nothing but the blessings of Christianity and civilization can save this sinking people from annihilation.

Upon this gloomy picture the reader will be happy to observe Christianity pouring a few rays of light.

8. The sick boy mentioned yesterday died during the night. This morning I was requested to perform the funeral service after the Christian manner. I prepared, therefore, a short address, and a prayer suited to the occasion, and requested that all the scholars of both schools might assem-

ble at the church. At 4 P. M. the church was nearly full, great numbers coming out of curiosity to witness "some new thing." After service a procession was formed, preceded by the chiefs, when we walked with stillness and regularity to the grave. The scene was novel, and excited much attention among the people. Some of the chiefs observed that this was the right way to conduct a funeral, instead of their old custom of carrying out their dead in the night.

In consequence of the earnest solicitations of the chiefs and people of Kaavaroa, and their promise to erect the necessary buildings, and furnish fresh water and vegetables, free of expense, Mr. Ely has determined to remove to that place. It is the place where the celebrated Captain Cook fell. A church has been built there; it was dedicated on the 28th of March, 1824, on which occasion Mr. Thurston preached to a large and attentive audience.—The Governor evinces a determination to enforce the observance of the Sabbath.

The interior of the Islands is said to be not free from the ancient idolatry. Many of the natives still fear the Gods, whose images, huge and shapeless pieces of stone, are still standing on the mountains. These images are sometimes rolled down from their places, and destroyed by the friends of Christianity. The idolaters oppose it and declare that they will die in the act, which, however, has not yet happened.

The following article relates to Lahinah.

#### *Attendance on Instruction.*

*Aug. 5.* The ordinary number of persons who attend worship on the Sabbath is, at present, about 400, among whom we notice the Governor, John Adams, and most of the principal persons in the place, as constant attendants.

In addition to preaching, we have the daily charge of two schools; one in the king's house adjoining our dwellings, consisting of nearly 50 scholars, and conducted by Mr. and Mrs. Bishop; another in a house lately erected for the purpose in the Governor's enclosure, consisting of the chiefs and principal persons of the place; and conducted by Mr. Thurston and Honorii. Mrs. Thurston has likewise under her care a class of girls, whom she is instructing in needle work.

We have distributed in this village, since the commencement of instruction, about 400 Spelling books, and 100 Hymn books to nearly as many different individuals, nearly all of whom may be considered as under a course of instruction, though not all are regular attendants of our schools.—They are in the habit of uniting in companies, to read their lessons aloud, as with one voice. Though this method of learning to read is not desirable where a better can be pursued, yet we are persuaded many more individuals, than we could instruct, are in this way qualifying themselves to read the Holy Scriptures, whenever we shall be able to put them into their hands. Among our scholars are persons of all ages and both sexes; but by far the greater part are from among the youth, a circumstance which we consider as highly favorable to our future usefulness. Though we do not despair of benefiting the adults, many of whom are susceptible of religious and moral impressions, and some of whom we hope have already been brought into the kingdom of our Lord; yet, generally speaking, this class of persons are so inveterately addicted to their ancient customs, and

so deeply immersed in low and vicious habits, that it is to the rising generation we principally look for the subjects of the transforming grace of God.

Messrs. Goodrich and Ruggles arrived Jan. 24, 1824 at Waiakea, on the northeast side of Owhyhee, whither they had been invited by Hoakou, a chief.

Early in March, a house, which had been erected by order of Krimokoo, for the accommodation of the families of the missionaries, was completed, and Messrs. Goodrich and Ruggles moved into it.

May 19 their church was completed, being the *ninth* which has been erected for the worship of the true God on those islands.

June 24, Mr. and Mrs. Goodrich were called to part with their infant son, which died at the age of little more than four months.

#### CEYLON MISSION.

We published a few weeks since an essay on the subject of establishing a college at Ceylon for the benefit of Native Youths. The last intelligence from the Missionaries in that place is very encouraging. It is thus condensed in the Recorder and Telegraph.

The Missionaries in Ceylon have it in contemplation to establish in the district of Jaffna, at the north part of the island, a College for the Literary and Religious Instruction of Tamul, and other youth; a measure which the state of the schools under their care seems to render particularly desirable. At the latest dates, the number of schools in Ceylon was not less than 50, containing an aggregate of about 2,000 scholars; of which 250 are females. Besides these, they have received into their families, and are educating under their entire control, 150 boys and 30 girls; forming what is called the Boarding Schools. Such of these boys as have been longest under instruction, are now fitted, with proper helps, to prosecute successfully the higher branches of Tamul learning, to enter upon the Sanscrit, or to apply themselves to European literature and science, as may be found expedient in reference to the course of life which they expect to pursue. The great inconvenience of conducting so many branches of study at five different stations (for at so many the boys are now distributed) suggested the idea of a *Central School or College*.—The immediate objects of the college, according to the plan proposed, are, to give native youth of good promise a thorough knowledge of the English language; the cultivation of Tamul literature; the Sanscrit language; Hebrew, and perhaps Latin and Greek in some cases; together with the sciences usually taught in the United States. It is designed to have a President, and three European or American Professors. Young men between 12 and 25 years of age will be admitted when properly qualified, to whatever caste, sect, or nation they may belong. Course of study to continue six years; during all which period the Bible will be studied *daily*, being made as far as practicable, the textbook of the College. The whole expenses of a scholar,—food, clothing, books and incidentals,—may be estimated at \$30 a year. It is believed that, if this College can be established on a firm basis, it will be of immense importance in training up and educating *native preachers*, to tell the millions of their countrymen the glad tidings of salvation.

A letter dated Feb. 23, 1824, mentions that a few days previous, the following persons had been admitted to the church: Parian, a young man residing with Dr. Scudder,—Levi Beebe, a boy in the Boarding School in Batticotta—and Kathera, formerly a heathen in one of the villages of Manepy. Bible Societies have been formed at Batticotta, Oodooville, and Tillipally, auxiliary to the Malagum Bible Association; and it is interesting to remark, that most of the children supported by charity, deny themselves of one meal a week, that they may contribute what is thus saved, to this benevolent object. The missionaries are extremely anxious that more labourers should be sent forth into that field, which is now white and ready to harvest.

Another interesting letter from a little Chickasaw girl, to a young lady in this town.

Monroe, Chickasaw Nation, March 3, 1825.

Dear friend,

I take my pen in my hand to tell you about this school, that the scholars are learning fast. When I came to this school I could neither read nor write, but now I can read and write, but not a very good hand. I am reading the Bible and spell in the Dictionary and studying English Grammar. We have a very fine teacher; he came from a very far country to teach poor Indians to pray, so that they may not go down to destruction. I hope that we may learn to read God's word and pray to him, that we may now turn from our sins, that we may go to heaven and sing God's word, but if we do not try we will go down to hell where we will never rest day nor night. The Judgment day is very near at hand, and then we will have to come before the Judge and give an account for our sins. If we go to hell once we will never get out of that lake that burns with fire and brimstone, and all the whole world will be burnt up by fire and all that is in it, and all the nations that forget God.

Dear friend, I wish you would pray me.

Your affectionate friend,

FRANCIS C. BAILEY.

Amanda Taylor.

We understand that the Rev. Mr. Frey, the indefatigable and successful Agent of the American Society for ameliorating the condition of the Jews, will leave this city on the 14th of May next, to visit the New-England States, to make public collections to form Auxiliary societies, and to encourage those already formed. He intends to preach at the following places.

May 15. Goshen N. Y.	May 27. Farmington
16. Middletown	29. Hartford
17. Hopewell	30. Windsor
18. Montgomery	31. Suffield and
19. Goodwill	Springfield
20. Bloominggrove	June 1. West Springfield
22. Newburgh	2. Westfield
23. Fishkill	3. Southampton
24. New Fairfield	5. Northampton &
25. Woodbury	Hadley
26. Watertown	

ZION'S HARP.

At the request of some of our subscribers we publish

the following Hymns, the first lines of which are set to music in Zion's Harp.

*The Christian's Warrant.*

THO' troubles assail and dangers affright,  
Tho' friends all should fail and foes all unite,  
Yet one thing secures us, whatever betide,  
The promise assures us the Lord will provide.

2 The birds without barn or store-house are fed,  
From them let us learn to trust in our Head;  
His saints, what is fitting shall ne'er be deny'd  
So long as 'tis written the Lord will provide.

3 We all, may like ships, by tempests be tost  
On perilous deeps, but shall not be lost;  
Tho' satan enrages the wind and the tide,  
Yet scripture engages, the Lord will provide.

4 His call we'll obey, like Abra'm of old,  
We know not the way, but faith makes us bold;  
For tho' we are strangers, we have a sure guide,  
And trust in all dangers, the Lord will provide.

5 When satan appears to stop up the path,  
And fills us with fears, we'll triumph by faith,  
He cannot take from us (tho' oft he has try'd)  
This heart-cheering promise, the Lord will provide.

6 He tells us we're weak, our hope is in vain,  
The good that we seek, we ne'er shall obtain;  
But when such suggestions, our graces have try'd,  
This answers all questions, the Lord will provide.

7 No strength of our own, or goodness we claim,  
Our trust is all thrown on Jesus' own name;  
In this our strong tower for safety we hide  
The Lord is our power, the Lord will provide.

8 When life sinks apace, and death is in view,  
The word of his grace shall comfort us through,  
Not fearing, nor doubting with Christ on our side,  
We hope to die shouting the Lord will provide.

*The Atonement.*

Saw ye my Saviour, saw ye my Saviour,  
Saw ye my Saviour and God?  
O! He died on Calvary,  
To atone for you and me,  
And to purchase our pardon with blood.

2 He was extended—He was, &c.  
Painfully nail'd to the cross;  
Here he bow'd his head and died,  
Thus my Lord was crucified,  
To atone for a world that was lost.

3 Jesus hung bleeding—Jesus, &c.  
Three dreadful hours in pain,  
And the solid rocks were rent,  
Through creation's vast extent,  
When the Jews crucified the God-man.

4 Darkness prevailed—Darkness, &c.  
Darkness prevail'd o'er the land,  
And the sun refused to shine,  
When his majesty divine,  
Was derided, insulted and slain.

5 When it was finish'd—When, &c.  
And the atonement was made,  
He was taken by the great,  
And embalm'd with spices sweet,  
And was in a new sepulchre laid.

6 Hail mighty Saviour—Hail, &c.  
Prince, and the author of peace;  
O! He burst the bars of death,  
And, triumphant from the earth,  
He ascended to mansions of bliss.

7 There interceding—There, &c.  
Pleading that sinners may live,  
Crying, "Father I have died,  
"O behold my hands and side,  
"O! forgive them, I pray thee forgive."

8 "I will forgive them—I will, &c.  
"When they repent and believe,  
"Let them now return to thee,  
"And be reconcil'd to me,  
"And salvation they all shall receive."

## Free Grace.

THE voice of free grace cries, escape to the mountain,  
For Adam's lost race Christ has opened a fountain,  
For sin and transgression and ev'ry pollution,  
The blood it flows freely in streams of salvation.

## Chorus.

Hallelujah to the Lamb who purchas'd our pardon,  
We'll praise him again when we pass over Jordan.

2 This fountain so clear, in which all may find pardon,  
From Jesus' side flows in plenteous redemption,  
Though your sins they were raised as high as a mountain,  
The blood it flows freely from Jesus the fountain.  
Hallelujah, &c.

3 O Jesus! ride on, thy kingdom is glorious,  
Over sin, death and hell thou wilt make us victorious,  
Thy name shall be praised in the great congregation,  
And saints shall delight in ascribing salvation.  
Hallelujah, &c.

4 When on Zion we stand, having gain'd the blest shore  
With our harps in our hands we will praise him evermore,  
We will range the blest fields on the banks of the river,  
And sing hallelujahs for ever and ever.  
Hallelujah, &c.

[From Jesse's root, behold a branch arise,  
Whose sacred Flow'r with fragrance fills the skies:  
The sick and weak, the healing plant shall aid,  
From storms a shelter, and from heat a shade.]

The Saviour comes! by prophecies foretold,  
Hear him, ye deaf! and all ye blind behold!  
No sigh, no murmur, the wide world shall hear,  
From ev'ry eye, he wipes off ev'ry tear.

Hark! a glad voice, the lonely desert cheers,  
"Prepare a way, a God, a God appears:"  
"A God, a God," the vocal hills reply,  
The rocks proclaim th' approaching Deity.

All crimes shall cease, and ancient fraud shall fail,  
Unerring justice, lifts aloft her scale:  
Peace o'er the world her olive wand extends,  
And white-rob'd innocence from heav'n descends.

Rise, crown'd with light, imperial Salem, rise,  
Exalt thy towering head, and lift thine eyes:  
See heav'n its dazzling portals wide display,  
And break upon thee, in a flood of day.

[The seas shall waste, the skies in smoke decay,  
Rocks fall to dust, and mountains melt away:  
But fix'd his word, his saving pow'r remains,  
Thy realm for ever lasts, thy own Messiah reigns.]

Jesse's son awakes the lyre:  
Listen while the Psalmist sings:  
His the Spirits sacred fire,  
And his theme, the King of Kings.

Others sing of worldly things:  
Themes like these to men belong,  
But when Israel's Psalmist sings,  
Sacred themes inspire his song.

Listen, listen while he sings;  
Jesus is his glorious Theme,  
Jesus is the King of Kings,  
'Tis his joy to sing of him.

How should we delight to hear  
Strains that hope and love impart,  
Strains of joy for mortal ear,  
Strains that captivate the heart.

Son of Jesse sound the lyre,  
Bear our willing souls along,  
Thine the Prophets holy fire,  
Thine his theme and thine his song.

Thou sweet gliding Kedron, by thy silver streams,  
Our Saviour, at midnight, when Cynthia's pale beam

Shone bright on the waters, would frequently stray,  
And lose in thy murmurs the toils of the day.

How damp were the vapours that fell from his head!  
How hard was his pillow! how humble his bed!  
The angels, astonish'd, grew sad at the sight,  
And follow'd their Master with solemn delight.

O Garden of Olivet, thou dear, honour'd spot,  
The fame of thy wonders shall ne'er be forgot;  
The theme most transporting to seraphs above,  
The triumph of sorrow, the triumph of love.

Come, saints, and adore him, come bow at his feet;  
O give him the glory, the praise that is meet;  
Let joyful hosannas unceasing arise,  
And join the full chorus that gladdens the skies,

## BAPTIST INDIAN MISSION AT CAREY.

*Letter of Rev. Isaac M'Coy, to the Editor of the Christian Watchman, dated, Carey, 100 miles N. W. of Fort Wayne, March 1st, 1825.*

DEAR BROTHER,—The very refreshing revival of religion which commenced in our family last fall, continues without abatement. Eight hired white men, an old Putawatomie woman, and eleven of our Indian scholars, have been baptized. One aged Chief, of respectable character, is also a candidate for baptism. About the 1st of December last, this old man passed the establishment on his way from Chicago to his hunting ground. Becoming indisposed, and the weather being cold, he took shelter for a few days under our roof. This circumstance afforded our young missionary brethren, Lykins and Simmerwell, an opportunity of impressing on the old man's mind the necessity of repentance, and of faith in the Son of God; and it seems that he who delights in mercy to the poor, blest their instructions to the comforting of this poor Indian's soul.

A few days ago he returned to our house, and immediately on his arrival inquired for Brethren Lykins and Simmerwell, informing that he had come (fifty miles) from his hunting ground to tell them what he had lately experienced. He said that often in the course of his life he had desired to become religious, but never supposed that he had been very wicked, and consequently had never felt very sorry for his sins. He was in a degree sensible of his ignorance, and felt his mind "lost." The instructions of these young men "set him in the road." He found his heart to be wicked. He became sensible that he was a sinner, a very wicked man. He prayed and endeavoured to be good, but continued bad in his heart. He was in great distress, and thought if he should die in that situation, he must go beneath, (go to Hell.)

About 26 days after he had departed from our house, as he was one night lying in his hunting camp in the woods, he thought God spake to him. It was not a vocal voice to his ears, but the Spirit of God spoke to his heart, and told him to love and serve the Great Spirit always, and gain an assurance that at death he would take him above. "My heart," said he, "was made glad. My feet, my legs, my hands, my arms, my body, all felt young. I felt like a young man. I never can forget that day; I believed God had pitied and pardoned my sins." His ideas of the Saviour were very correct; and what was remarkable, he spontaneously expressed in his conversation the doctrine of election in very pointed terms. He received the right hand of fellowship from the

church, and then returned to his hunting ground to inform his people, and to invite them hither, to hear the gospel and attend his baptism. He believes there are others of his party seeking the Lord, and that many of them would gladly attend the preaching of the gospel.

Others in our family and neighbourhood are under deep concern for their souls. We have now seventy native pupils in our school. The fields, all around, seem whitening to the harvest. In my most sanguine hopes, I had never anticipated blessings equal to what God has been pouring down upon us for some months.

In December last, we sent three white men, one of them a black-smith, to an incipient station 120 miles from us, among the Ottawas. Neither of these professed to be religious, and we were sorry that their business should call them away from Carey at that time, to a place where they would have no opportunity of hearing the gospel; and we had actually delayed their departure for some time, on this account. They, however, carried with them a Bible and some other religious books; and what was still more, they carried with them religious impressions, which led them to morning and evening prayers regularly; and a few days since the black-smith came in, and gave to the Church a satisfactory account of a gracious change, and was baptized, together with one of our Indian scholars, last Lords-day.

This work commenced, and has progressed, in a way well calculated to teach us that the work is the Lords'. He has done it;—to him be the glory. My health is not good. I am worn down by incessant application to business.

Affectionately,

Your Brother,

ISAAC M'COY.

#### NEW-YORK ORPHAN ASYLUM.

The anniversary of the New-York Orphan Asylum was celebrated on Friday the 29th ult. From the report of the Directors it appears that during the past year 31 boys and 7 girls have been admitted into the asylum; 19 boys have been put out to farmers, mechanics, &c. and 16 girls have been placed in families. Three boys have been removed by death. There remain in the asylum 103 boys and 66 girls; in all 159. The whole number admitted into the institution since its establishment in 1807, is 552. The boys have committed during the past year upwards of 60,000 verses of the Bible and of hymns, and the girls upwards of 55,000. The girls have also knit 96 pair of stockings, pieced and quilted nine bed covers, and made 1014 garments, besides linen for the house, and 131 pairs of suspenders.

The history of one of the little boys, by the name of Tully, received during the past year, is peculiarly affecting. The little fellow is not yet five years old. His parents were respectable natives of Scotland, who emigrated to British America in the employment of the Earl of Selkirk. Upon the death of that nobleman, Mr. Tully determined to settle in the United States, and collecting his little property, with his wife and three children, commenced his journey. Near the falls of St. Anthony, on the river Mississippi, they were attacked by a party of Indians, who, after butchering the father, and killing the mother and

tender infant with one blow, were proceeding to torture the remaining children, when some benevolent individuals interposed and ransomed them. A British officer took the eldest with him to Canada, and the youngest was brought to this city. The affecting circumstances of the case induced the Board to deviate from their general rules, and this poor orphan is now under their maternal care.

From the report of the Treasurer it appears that the receipts of the Society during the past year, including a balance in the treasury of \$310 25, were \$7,302 66, of which sum \$1212 were from annual subscriptions, \$1166 50 private donations, \$675 55 collected in Trinity Church, \$500 annual grant of the Legislature, \$500 from the Corporation, \$206 11 proportion of the common school fund, \$63 50 from the exhibition of Panharmonicon, \$27 proceeds of a benefit given by Mr. Whitlaw, \$669 50 interest on stock, and \$1972 25 proceeds of sale of stock.

N. Y. Observer.

FROM THE CHRISTIAN SECRETARY.

#### REVIVALS.

SIR,

It is with peculiar pleasure I transmit to you a brief account of the good work of Divine grace in this region.

Early in the winter of 1823—4, I heard of a powerful revival in Moreau, a town in the north part of this county. I visited that place several times, and participated in the pleasures of the revival.—During the season of refreshing, there were probably something more than 100 added to the Presbyterian, and about 20 to the Baptist Church.—The same winter and spring following, we experienced an outpouring of the Divine Spirit in this village; 19 have been added by baptism to the Baptist Church, since the commencement of my labours here, and about as many more to the Presbyterian.

About a year since, a previous revival was experienced by the Baptist Church in Waterford, at the south extremity of this county; 16 have been added to them by baptism.

Last fall the good work commenced among the Presbyterians in Malta; more than one hundred have been thought to be subjects of Divine grace.

About the same time a revival commenced in Milton, where brother E. Tucker is labouring with success; 23 have been added by baptism to the Church in that place, a number more stand as candidates for baptism, and a goodly number are inquiring the way to Zion—the work is still progressing with power. This work has extended into Greenfield, an adjacent town, where the Lord is blessing the labours of S. M. Plumb. Thirteen have been added to the Baptist Church by baptism, and the work is still going on. The winter past, a powerful revival has been going on in Ballstown, where elder N. N. Whiting is labouring with great success; 27 have been baptized and added to the Burnthills church in that town; how many have united with the Presbyterians and others in that place, I have not been informed.

This revival has extended to Ballston Spa, and several have united by baptism to the Baptist Church, under the pastoral care of Elder Elias Lee.

Whilst we thus take a review of the work of God, for little more than a year past, in this region and throughout our highly favoured country, and consider the moral and religious change made upon the condition of society, and consider the feebleness of the means in contrast with the mighty effects accomplished, are we not constrained to confess the agent Divine, and do not our hearts rise with gratitude and praise, to the author of these mercies? Most surely. Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men.

I can write with holy David, and say, "Bless the Lord O my soul, bless and praise his holy name."

#### CHRISTIAN COMMUNITY IN PERSIA.

At a meeting of the Asiatic Society of Calcutta, in the beginning of November last, a communication was made by the Rev. Mr. Mill, respecting a Christian community, resident near Tabreer, in Persia. They are said to occupy a small town here, "but have churches and bishops at Jerusalem, Diarbeker and Mousel. They are distinguished from other oriental Christians by their professing to be of Jewish descent, and by their forming an independent community, regulated by a Patriarch, and Bishops unconnected with any other establishment."

#### THE SLAVE TRADE.

A letter from an officer of the British frigate *Maidstone* states, that since that vessel had been on the African coast, nearly 2,000 poor wretched slaves had been released. One vessel, of 120 tons, had 336 men and boys, and 141 women and girls; the men's room was only about 20 feet square, and 3 feet 2 inches high; the women had a place, 9 feet aft, 18 feet forward, and four feet high; thus 336 men and boys were crammed into a space of 20 feet square. When the ship was boarded, the women were on their knees crying for mercy; and 50 of the men in silence awaiting their final doom, (for so the Portuguese traders had informed them;) but when, by means of an interpreter, they were assured of protection of their lives, and of intended location in a spot where they would be free, the transition from despair to joy was overwhelming; they knelt down, they wept, they kissed the feet, the hands, and the dress, of every by-stander; the scene was touching and overpowering.

The *Hamburgh* papers announce the ratification of the treaty between England and Sweden, for the suppression of the slave trade.

[*Columbian Star.*]

#### NEW ZEALAND CHIEF.

In the *Urania*, Capt. Reynolds which arrived at Liverpool, February 12, from Buenos Ayres, came passenger a king, or chief, of one of the islands of New Zealand. The *Urania*, on her voyage from Calcutta to the west coasts of South America, passed through Cook's Straits. A great number of natives came off in their canoes to the ship, and, headed by their chief were permitted to come on board. The captain, not overpleased with the conduct of his visitors, soon desired the king to

order his subjects on shore; fearing that these cannibals might, if suffered to remain on board, take a liking to himself and his crew, and overpower them and feast on the bodies of the slain! They willingly obeyed the command of their liege lord, and returned in their canoes to the shore. His majesty, however, when Capt. Reynolds wished him to follow his subjects, expressed an anxious desire to remain on board, and proceed with him to England, of which he had heard many wonderful things, and was extremely anxious to see his "brother George," our gracious Monarch.—Finding all his endeavours to induce the king to return to his subjects unavailing, and not wishing to employ force to compel his departure, the captain permitted him to remain. The *Urania* then proceeded on a trading voyage to the west coast of South America, afterwards she sailed for Buenos Ayres, and arrived at this port on Saturday night.—The chief is finely tattooed, after the fashion of his country, and is described as a very good looking savage. We understand, that a letter has been transmitted to Lord Bathurst, announcing his arrival, and requesting to be informed of the pleasure of Government respecting the future disposal of his New-Zealand Majesty.

#### ADVANTAGES OF PARENTAL INSTRUCTION.

"My mother," says Mr. NEWTON, the Reverend Rector of St. Mary Woolnoth, "was a pious experienced Christian. I was her only child; and as she was of a weak constitution and retired temper, the care of my education was almost her sole employment. At a time when I could not be more than three years of age, she taught me English, and with so much success, (as I had something of a forward turn) that when I was but four years old, I could read with propriety in any common book that offered. She stored my memory, which was then very retentive, with many valuable pieces, chapters and portions of Scripture, catechisms, hymns, and poems.—My temper, at that time, seemed quite suitable to her wishes: for I had little inclination to the noisy sports of children, but was most pleased when in her company, and always as willing to learn as she was to teach me. How far the best education may fall short of reaching the heart, strongly appeared in the sequel of my history; yet, for the encouragement of pious parents to go on in the good way of doing their part faithfully, towards forming their children's minds, I think I may properly propose myself as an instance. These early impressions were a great restraint upon me; they returned again and again, and it was very long before I could wholly shake them off; and when the Lord at length opened my eyes, I found great benefit from the recollection of them. Besides, my dear mother often commended me, with many prayers and tears, to God; and I have no doubt that I reap the fruits of her prayers to this hour."

## POETRY.

## THE SOUL.—By Montgomery.

What is the thing of highest price  
The whole creation round?  
—That which was lost in Paradise,  
—That which in Christ was found—  
The soul of Man—Jehovah's breath,  
That keeps two worlds at strife;  
Hell moves beneath to work its death,  
Heaven stoops to give it life.

God to reclaim it did not spare  
His well-beloved son;  
Jesus to save it deigned to bear  
The sins of all in one;  
The Holy Spirit sealed the plan,  
And pledged the blood divine,  
To ransom every soul of man;  
That price was paid for mine!

And is this treasure borne below,  
In earthen vessels frail!  
Can none its utmost value know,  
Till flesh and spirit fail?  
Then let us gather round the Cross,  
That knowledge to obtain,  
Not by the soul's eternal loss,  
But everlasting gain.

## A THOUGHT ON DEATH.

By Mrs. Barbauld—Written in her 80th year.  
Mrs. B. died lately in her 83d year.

WHEN life in opening buds is sweet,  
And golden hopes the spirit greet,  
And youth prepares his joys to meet,  
Alas! how hard it is to die!

When scarce is seized some borrowed prize,  
And duties press; and tender ties  
Forbid the soul from earth to rise,  
How awful then it is to die!

When one by one those ties are torn,  
As friend from friend is snatched forlorn,  
And man is left alone to mourn,  
Ah! then how easy 'tis to die!

When trembling limbs refuse their weight,  
And films, slow gathering, dim the sight,  
And clouds obscure the mental light,  
'Tis nature's precious boon to die!

When faith is strong, and conscience clear,  
And words of peace the spirit cheer,  
And visioned glories half appear,  
'Tis joy, 'tis triumph then to die!

## BURDERS OPINION OF REVIVALS.

We have lately seen a letter from the Rev. George Burder, in which after referring to signal displays of divine grace, which have occurred in some districts of the American church, and expressing his conviction of the genuine nature of them; he gives the following intimations of the light in which this most momentous of all subjects is viewed on the other side of the water. 'This is what we are praying and striving for in England. Papers have been widely circulated on the necessity of earnest prayer for an outpouring of the Spirit, and I have the pleasure to say that there is an increasing desire of this heavenly

gift. I have, in private, met several times with clergy-men of the established church, and ministers of several other denominations to confer on this subject, and I have had an opportunity of knowing, that similar meetings have been held in different parts of England and Scotland with the same design; and that it is a prevailing wish among orthodox ministers, to witness such powerful effects on the hearts of men. I believe we owe much of this impression to the discourses and writings of good Mr. Ward of Serampore. This is among the many good effects of missionary engagements, which have produced such a blessed reaction among ourselves. We may say of it as our poet speaks of Mercy.

"—It is twice blessed,  
It blesses him that gives, and him that takes."  
[Princeton N. J. Journal.]

New-England Biography.—Messrs. John Kelley and John Farmer, of Concord, N. H. are preparing for publication a work to be entitled "The New-England Biographical and Genealogical Dictionary," comprising such information as can be obtained of persons residing, or having resided, in either of the New-England States, who have had a public education, or have been distinguished as statesmen, lawyers, divines, physicians, or who have figured in the military, judicial, civil or literary history of New-England.—*Rec. and Tel.*

## Obituary.

DIED—At Cornwall, April 6, 1825, DAVID BRAINERD, a native of the Sandwich Islands, and member of the Foreign Mission School, aged 22.

In tracing events connected with the life of the deceased, we are led gratefully to adore that Providence, which brought him from his native heathen country to this land of gospel light. When he engaged as a sailor to come to this land, his object was worldly gratification. Totally ignorant of the unseen hand that directed his course, and of the immense mercy designed for him, in the eternal purpose of God, he landed in New-York in 1819. From thence he went to Boston. There, meeting religious people who manifested special friendship for him, he by their assistance went to West-Brookfield, Mass. to be instructed. Here it pleased the Saviour, as is believed, to manifest himself unto his soul. From Brookfield he came to the Foreign Mission School, in the summer of 1822, retaining still his religious feelings. In Aug. 1823, he was received into the church in Cornwall, and baptized by the name of David Brainerd. He has been studious, and diligent in duty, his deportment amiable, and his life such as becomes the followers of Christ. He felt much for his countrymen, and expressed desires that he might communicate the gospel to them. His teachers and the friends of missions, indulged a hope that his pious desires might, in due time be gratified. But infinite Wisdom has not thus ordained. In the course of last Winter, he was arrested by disease which proved to be the consumption. He submitted calmly, and interceded with God for his country. His mind was serene in expectation of death, and his christian hope remained steadfast to the end.—While on the bed of languishment, he, like Obookiah, prayed and conversed upon religion with those around him. On the day of his death he took affectionate leave of his companions, and resigned his spirit into the hands of his Saviour.

There will be an examination of the F. M. School at Cornwall, on the third Tuesday in May.—Exhibition next day.

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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Union of the American Tract Societies	790	Zion's Harp	ib.	Advantages of Parental Instruction	ib.
Sabbath School Intelligence.—India, New York Female Union	791	Baptist Indian Mission at Carey	797	Poetry—The Soul.—A Thought on Death	800
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		Revivals	ib.	Obituary—David Brainerd	ib.
		Christian community in Persia	799		